1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1

ince. North of the Tien Shan the greatest concentration is also near the Soviet frontier, in the Ili Valley.

The population is divided, economically, between those who live by cultivation and those who depend on animal husbandry. Other occupations, such as trade and handicrafts, are of far less importance. In religion, the people are divided among the Moslem, Confucian-Buddhist-Taoist, Lama-Buddhist, and Greek Orthodox faiths, with an overwhelming predominance of Moslems.[2]

The sedentary oasis Moslems, though less strict in religious observance than many other Islamic peoples, are more strict than the pastoral Moslems, who have retained a great deal of their earlier shamanistic beliefs.

Racial divisions in Sinkiang have rarely been described in scientifically acceptable terms. What little scientific information is available points to a mixture of two main racial elements. One is the racial type designated as Alpine, relatively tall with wavy hair, gray or brown eyes, thin prominent nose, "white" skin, and thick facial and body hair. The other is the racial type known as Mongoloid, relatively short with straight hair, black eyes with the "Mongolian fold," nose broad at the base, light brown skin, slight facial and body hair, and other features characteristic of the peoples of continental eastern Asia.

The settled inhabitants of the Tashkurgan area in southwesternmost Sinkiang, the Tajiks or Sarikolis, are most representative of the Alpine type. They are a small group who speak an Iranian language and are commonly believed to be remnants of the indigenous population of a large part of Inner Asia. Following them in conspicuously Alpine characteristics are the settled people of the Tarim Basin, the Uighurs, who constitute about three quarters of the population of the province. Closest to the pure Mongoloid type are the Chinese and the Mongols, followed by the main

[2] Unpublished figures secured in Sinkiang by Mr. Chang Chih-yi are as follows:

Moslem	3,439,000
Confucian-Buddhist-Taoist	215,000
Lama-Buddhist	63,000
Greek Orthodox	13,000

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

pastoral groups in the uplands of the province, the Kazakhs and Kirghiz. Thus the scale of racial composition suggests that invading Mongoloid peoples, largely nomadic, have merged in varying degrees with an indigenous Alpine population.

Although the only terminology which has any validity in the scientific classification of races in Sinkiang is along the lines mentioned above, use is often made of terms like "Turkish race" or "Kirghiz race." Actually, such terms designate not racial but linguistic categories.

If "language" is defined in such a manner as to include mutually intelligible forms of speech, and to exclude mutually unintelligible forms, then it appears that there are ten main languages spoken in Sinkiang. These are distributed among three distinct linguistic families, the Altaic, Indo-Chinese, and Indo-European. The languages in the Altaic group are distributed among three subgroups, the Turkic, Mongolian, and Tungus. The classifica-

197 tion of the ten languages of Sinkiang, together with the number
162 of speakers of each, is as follows:[3]

I Altaic

A. *Turkic*[4]			
1. Uighur	2,941,000		
2. Kazakh	319,000		
3. Kirghiz	65,000		
4. Uzbek	8,000		
5. Tatar	5,000		
		3,338,000	
B. *Mongolian*			
6. Mongolian		63,000	
C. *Tungusic*			
7. Manchu		12,000	
		TOTAL	3,413,000

II Indo-Chinese

8. Chinese	294,000		
		TOTAL	294,000

III Indo-European

9. Iranian	9,000		
10. Russian	13,000		
		TOTAL	22,000

144 An attempt to analyze or classify the population of Sinkiang
114 accurately on the basis of races or nationalities is complicated by

[3] *Ibid.*

[4] There is, strictly speaking, no "Turki language" or "Turkic language"; no one speaks "Turki" any more than anyone speaks "Romance." In the nineteenth century literature, especially, the term Turki was often applied to the language spoken by the people now called Uighurs, and also to the people themselves. This usage is now out-of-date.

1: Lattimore H-4 (no date) 1950 AI 1 Sinkiang AI 1

the frequently loose and unscientific use of terms by foreign travelers and, much more important, by political motives on the part of Chinese administrators and Turkic nationalist leaders.

It is paradoxical that the sorting out of the peoples of Sinkiang is made more difficult by the fact that there is a rich Russian and Western literature about Sinkiang. For nearly a century there has been incessant publication of books about Inner Asia by explorers, archaeologists, geographers and casual travelers. Unfortunately, in the greater part of the foreign literature the descriptions of racial type, national grouping and political affiliation are excessively loose. For example, an American writer refers to the "distinctly Aryan" features of a regional group, to a "Kirghiz race," and to evidence of "Turkish and Mongol blood" in Kashgar.[5] "Aryan" can only be used properly in the description of languages, not of races, and even as a linguistic term it has now largely been abandoned, while peoples who speak the Turkish, Kirghiz, or Mongol languages may be of the most various and mixed origin.

Loose terminology in the foreign literature leads merely to misunderstanding or irritation, but it is politically dangerous when it is used to clothe the theories of administrators who are in a position to act. Contemporary Chinese political theories applied to concepts of race and nationality are of critical importance where Chinese administrative policy is confronted at every turn by growing nationalist movements which compete both with each other and with the projects of Chinese politicians. It is therefore essential to sort out the terms used both by Chinese administrators and by nationalist leaders, before attempting an accurate and rational classification of the many peoples who make up the population of Sinkiang.

In China, attempts to classify the peoples of Sinkiang in ways which reinforce political theories have led to four main trends.

The first trend is called *Ta Han Chu-i*, the "Greater Chinese Theory," by the Chinese who do not support it, and by Mongol, Uighur, and other nationalists who fear it. According to this defi-

[5] William James Morden, *Across Asia's Snows and Deserts*, New York, London, 1927.

1: Lattimore H-4 (no date) 1950 AI1 Sinkiang AI1
Uighur

*563 174 When the Uighurs penetrated to the Tarim area, they had already felt the influence of Manichaeism through Sogdian traders. After their contact with the settled population, numbers of the Uighurs were converted to Buddhism. In turn they established their own language among the indigenous people. Both groups were also influenced at an early period by Nestorian Christianity.

Subsequently Islam became the dominant religion in the whole area. The Kashgar region was first converted in the tenth century, but Islam spread slowly and did not completely drive out Buddhism until the sixteenth century.

The period of Uighur domination was brought to an end in the first quarter of the twelfth century by the invasion of the Khara Khitai, who at the beginning of the thirteenth century were in turn overthrown by Jenghis Khan. Mongol Khans continued to rule over the area even after the Mongol (Yüan) Dynasty was overthrown in China. The period of Mongol ascendancy was marked by a dual system of administration in which native princes, ecclesiastical leaders, and commune elders retained a considerable degree of authority. With the weakening of the Mongol hold the Moslem prelates, called *khojas,* were able to take over complete control in 1566 and establish what was virtually a theocratic state. Their influence continued to some extent even after the invasion by the Jungar Mongols in 1650 and the replacement of Jungar rule by the Manchus in 1756.

*563 174 144 In the checkered history of Sinkiang the Uighurs appear as only one of many invading peoples. Despite the fact that in the process of amalgamating with the indigenous population the Uighurs were able to impose their own language on the other peoples, the total importance of their influence should not be exaggerated. Physically the present population of the Tarim Basin is more akin to the Alpine than to the Mongoloid type. The culture, way of life, and other aspects of the present population also owe little to the Uighurs who rode out of Mongolia in the ninth century.

*563 174 The revived use of the name Uighur in Sinkiang, though justi-

563 lo), "Kuerhliq," those of Ha-mi (Qomul), "Qomuliq," and on and on. There has also, however, been a countertendency to associate these exceptionally localized Turkic and "Alpine" ethnic types as a whole with the Uighur race that flourished anciently in the Sinkiang area. Since Sheng Shih-ts'ai came to power in Sinkiang, these *Ch'an Hui* (or Chanto) have been given the name of *Wei-wu-erh,* a Chinese transliteration of "Uighur."

144 It is not clear precisely what the earliest racial stock inhabiting the Western Regions, or present-day Sinkiang, was. Investigation has disclosed the existence of relatively ancient independent peoples in the Altai region, perhaps as early as the third century B.C., and one pioneer student of the subject has described their history as being "mysteriously wrapped up" in that of the Uighurs "from the far south of Mongolia. . . ." The Uighurs are supposed to have been a light-haired and blue-eyed people and in them, it is insisted, is to be found the "origin of the Turkish race who, later on, overflowed all Central Asia and made an Empire on the shore of the Bosphorus."

771 175 Some of these Uighur peoples of Sinkiang seem at one time to have believed in Manichaeism—the doctrines of the Persian, Manes—but they were willing to try their religious luck elsewhere. They became in turn Nestorian Christians, Buddhists, and finally and most permanently, Moslems. In the eighth century—when almost simultaneous Tibetan and Arab attacks had forced the Chinese armies of Kao Hsien-chih to fall back in retreat from Turkestan and when the Arab forces were advancing successfully under Qutaiba to the edge of the Pamirs—the Uighurs gradually turned to Islam. As the T'ang Dynasty's military standing declined in Turkestan, its nominal subjects—the Uighurs—began to carry on for it the burden of colonial rule. The Uighur prestige grew so swiftly that, before the tenth century was well under way, they wielded the balance of power in Turkestan from their capital at Bishbalik, near the site of the present Sinkiang capital, Tihwa. During this period they served almost as an overland bridge for the introduction of Mohammedan culture into China. The Uighurs themselves derived considerable cultural benefit from their newly gained strategic position; and their language, Turki, was established permanently in

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

his headquarters. Still more surprising, he greeted us in halting but recognizable English, a language which he told us he had learnt as a student at Peking but had since had little opportunity to practise. His Russian, we understood, was much more fluent, as he had been attached for a year to the Chinese Consulate at Irkutsk before the Revolution. Mr. Chiu was one of the few specimens I came across of official Young China in the exile of the Far West; others included Mr. M. Y. Tao, Foreign Affairs Secretary to the Tao Tai, and three different Postmasters of Kashgar. I had had no previous experience of the ex-student class, and I must say I was most favourably impressed with their manners, intelligence and capacity.

Merket, though the centre of a large and growing oasis, is merely a big market-village nestling under the lee of a low range of sand-hills crowned with mud-built shrines and tombs. The people belong to a race of unknown origin called the Dulanis, who interested me very much. Sir P. Sykes says they are akin to the Kirghiz of the mountains[1]; but in my humble opinion they have no connexion with that race, and are probably indigenous to the marshes and jungles of the Yarkand (Tarim) River between Yarkand and Aksu. They differ from the Kirghiz in facial appearance, physique, mentality and habits even more widely than from their neighbours the Turkis, with whom at any rate they have intermarried to a certain extent. The only common characteristic I noticed in the Kirghiz and the Dulanis was the freedom accorded by both to their women, who not only mix freely unveiled with the men but do most of the hard work for them; and this is probably only a superficial resemblance, for the status of women among the Kirghiz is directly connected with their nomadic life. The Dulani women are remarkably good-looking and vivacious in the Southern European style and, as Miss Sykes noticed, eat, dance and sing with the men at entertainments which often last the whole night long—gaieties quite foreign to the quiet, Northern, rather staid Kirghiz. A vivid impression was made on us both by a handsome young village woman we talked to one afternoon, who might have been own sister to the subject of one of Miss Sykes' most charming photographic studies. As we sat on a bank near the western edge of the oasis looking out towards the golden dunes of the Takla Makan, she passed us carrying a sick lamb in her arms to the little farm buried in trees that

[1] "Through Deserts and Oases of Central Asia," p. 241.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

CHAPTER XII

ARCHÆOLOGY, ART, LEGENDS AND SUPERSTITIONS

Nous admirons l'Asie bien que sa sagesse ne puisse rien nous apprendre, pour la même raison qui pousse les Américains à visiter l'Europe; parce que nous avons besoin de retrouver, d'admirer, de sauver les restes des vieilles civilisations qualitatives, que nous détruisons impitoyablement tous les jours pour augmenter notre richesse et notre puissance.

C'est la tragédie du monde moderne; on ne le répétera jamais assez. Les vieilles civilisations qualitatives, qui avaient pour but la perfection et non la puissance, sont notre paradis perdu.

". . . On trouve encore en Asie ce qu'on ne trouve presque plus en Europe, des restes *vivants* de ce grand passé: mœurs, traditions, méthodes d'éducation, vertus.

GUGLIELMO FERRERO

THE traveller who enters Chinese Turkistan for the first time from the south cannot fail to be impressed by the fairness of complexion and almost European cast of features displayed by many of the inhabitants, compared with the populations he has left behind him in Kashmir and Upper India. It has, indeed, been proved from the anthropological materials collected by Sir A. Stein that the race which inhabits the Tarim Basin still retains a large proportion of the fine *Homo alpinus* type.[1] This, it is true, is found in its purity only in a few secluded mountain regions, notably among the Tajiks of the Sarikol Valley and the Taghliks or "mountaineers" of Pakhpo near the head-waters of the Tiznaf River.[2] On the plains, and especially in districts such as Kashgar and Aqsu which lie on the "highway of the nations," there is a noticeable admixture of Turkish and Mongol blood. Still, on the whole it may be said that the prevailing type among the dwellers in the oases on the western

[1] "Geographical Journal," June, 1925, p. 495.
[2] Stein, "Ruins of Desert Cathay," Vol. I, p. 150.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

144 and southern fringe of the Takla Makan Desert is the same as that still found among the valleys of the Italian Alps and the Caucasus—found, too, by Stein in the third-century graves of Loulan at the eastern end of the Tarim Basin.

I have already referred in Chapter V to the illustration afforded by Kashgaria of the racial continuity and persistence of a population firmly rooted in the soil, especially when the extreme fertility of that soil depends entirely upon an elaborate system of irrigation. This permanence is in striking contrast with the state of perpetual change and flux which has through the ages characterized the history of Central Asia as a whole. Throughout the vast spaces of Mongolia, Dzungaria and Turkistan the winds of migration and conquest have swept to and fro; from the Gobi Desert to the Euxine, from Châlons to the Yellow Sea, the great nomad peoples, Hun and Turk and Mongol, have ransacked the world in the lust of dominion and the search for new grazings. Over the Tarim Basin, too, they have passed time after time, but they have left little impress upon it. The reason is not far to seek. With a rainfall of but two or three inches per annum, the grass that pastoral peoples need scarcely exists.

> "Nature" (says Stein) "by denying grazing-grounds to the vast basin between Kunlun and Tien Shan, has protected it against ever becoming the scene of great migratory movements and of such upheavals as are bound to accompany them." [1]

It is the aridity of its climate, then, as well as the seclusion afforded by some of the greatest mountain ranges of the planet, that has preserved the population of the Tarim Basin relatively intact since the dawn of its history in the second century before Christ. But it is not this continuity alone that lends such exceptional interest to the history of the region. There are people with as high a lineage in other secluded parts of Asia and Europe. The peculiar feature of the history of the Tarim Basin is the fact that throughout a vast period of historical time it served as the channel through which the ancient civilizations of China on the one side and of Persia and India on the other maintained contact and to an appreciable extent reacted upon each other.

From the second century before Christ to the eighth century of our era there flourished in these oases a civilization in which, though it was predominantly Indo-Scythian, cultural

[1] "Geographical Journal," May, 1925, p. 403.

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13
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GENERAL CHARACTER OF THE SOCIETY

I. General Introduction

The Northwest of China, consisting of the four provinces: Shensi, Kansu, Chinghai, and Sinkiang, part of which is now called the Sinkiang Uighur Autonomous Region, comprises an area of 1.3 million square miles, (almost a third of all China), in which thirty-six million people live. There are at least four different racial types (Turanides, Sinides, Mongoloides and Tangutides) and more than a dozen different ethnic groups: Eastern Turks or New Uighur (Chin. Wei-wu-erh), Chinese (chin. Han), Chinese Muslims (chin. Han-hui or Tung-kan-hui, Engl. Dungans), Kazakhs (chin. Ha-sa-k'o), Kirghiz (chin. Chi-erh-chi-ssu) Uzbeks (chin. Wu-tzu-pieh-k'o), Tatars (chin. T'a-t'a-erh), Tajiks (chin. T'a-chi-k'o), Western Mongols or Oirats (chin. Ölöt or simply Meng-ku), Sarigh-Uighurs (chin. Tung-hsiang-hui-hui), Shera Yögur (chin. Tu-jen), Monguors (chin. also Tu-jen), Salars (chin. Sa-la), Tibetans (chin. Hsi-fan), Manchu (chin. Man), Sibo (chin. Hsi-po) and Solons (chin. So-lun). The last three ethnic groups, the Manchus, Sibos, and Solons are persistently listed in Communist censuses, although it has been proved that they are non-existent as linguistic units, or as separate ethnic groups. Numerically, the Chinese constitute the overwhelming majority in the Northwest (about thirty million).

While the Turks of the Northwest (i.e. New Uighurs, Kazakhs, Kirghiz, Uzbeks, Tatars and Salars) are rather firm believers in Islam (Mohammedanism), the Western Mongols, Sarigh-Uighurs (the latter are Turks), Shera Yögur, and Tibetans are faithful Buddhists of the northern form, also called Lama Buddhism, and the Chinese believe in a variety of religious or philosophical systems: Confucianism, Taoism, Buddhism, and even Demonism and Animism.

The economic pattern of the Northwest as well displays an enormous variety; we find nomadic pastoralism among the Kazakhs, Kirghiz, Western Mongols, and Tibetans, intensive horticulture among the New Uighur of the oasis-belt of Sinkiang, agriculture by means of irrigation (kariz system. See chapter about agriculture) among Chinese (only fifteen percent of the Northwest agriculture is without any irrigation), sedentary Turks and Mongols, and a mixture of primitive agriculture and pastoralism among some Tibetan and Mongolian Tribes of Chinghai and Kansu. The Turkic and the Chinese Muslims are the bearers of the trade along the old "silk roads" of Sinkiang, Chirghai and Kansu. The urban centers of the Northwest are also centers of petty industry and handicraft. The newest

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II. The Turkic People of the Northwest

563
101 A. The New Uighurs (or Eastern Turks)

The Turks of Sinkiang call themselves after the cities where they live, e.g. Kashgarlik, Turfanlik, Kuchalik, etc.... After [668] the Communist Revolution the Communists introduced the term Uighurs for the Eastern Turks, living in the Ili District. The term later was adopted by the Chinese.

563
144 1. Physical characteristics

In one sense the Eastern Turks are the descendants of the old [167] Uighurs who migrated to present day Sinkiang during the ninth cen- [175] tury A.D., Later they had mixed with Indo-european tribes and other Turkish tribes of the Chagatai Ulus (empire) and to a small degree also with the Mongols. Thus, in the terminology employed by E. Frhr. von Eickstedt, "Rassenkunde und Rassengeschichte der Menschheit, Stuttgart, 1934, the Eastern Turks show many europid and some turanid racial characteristics, and only a slight degree of mongoloid traits.

142 A more detailed description of the average physical type of
141 Eastern Turkestan is as follows: dark hair and eyes, (sometimes
563 lighter occasionally blue eyes), white or yellowish skin with sometimes a slight inclination to brown, middle or tall stature, on the average 1680-1700 mm., with a tendency toward obesity. The head is definitely brachycephalic with a length-width index of 85-87, a longish-oval face, with wide cheek-bones, a straight and rather prominent nose, eyes lacking the mongoloid fold, and everted lips.

2. Economy

433 The main occupations of the Eastern Turks are horticulture,
563 agriculture and animal husbandry. The Eastern Turks breed camels, horses, sheep, and goats. They are famous for their fertile fruit-orchards, which are mostly artificially irrigated. Handicraft is fairly developed, but has no economic significance.

3. Religion

791 The Eastern Turks are Moslems, adherents of the Sun sect.
563 However, they display an attitude towards religion. This does
[793] not refer to the leading religious clergy who form a kind of a gentry together with the nobility of the rich landowners.

4. Social organization

178 In contrast to the Kirghiz, Kazakhs, and Uzbeks, the Eastern
614 Turks have lost their clan system and tribal organization com-
563 pletely. There is no antagonism between the Eastern Turks and
186 the remaining Turkic tribes, although the nomadic Turkic tribes
563 exhibit some contempt of the Eastern Turks. However, there is an old and remarkable hatred between the Turks and the Chinese, due partly to the greater efficiency and industriousness of the Chinese.

212 563 5. Literature

a. literacy

[668] The Eastern Turks still use the Arabic script. Until recently there was at least 95 per cent illiteracy. The Communist regime apparently has successfuly attempted to fight illiteracy.

b. literature and folklore

538 178 563 Since Chagatai times the Eastern Turks have been the bearers of an amazing literature and folklore. For over a hundred years, this intellectual life has been declining. Now nothing remains but primitive samples of that literature which was so famous and influential upon various Turkic peoples.

101 563 175 B. The Taranchis

The Taranchis are ethnically, linguistically, culturally and genetically the same as the Eastern Turks. Those New-Uighurs who were defeated by the Chinese at the middle of the 18th century and fled to the Russian part of the Ili Area, the Russians called Taranchi, a name that has remained ever since.

C. The Kazakhs

1. Origin and physical characteristics

Prior to the Russian Revolution the Kazakhs were called Kirghiz. Many times they are referred to as Kazakh-Kirghiz, or Kirghiz-Kazakhs or Kirghiz-Kaisaks. The original homeland of the Kazakhs was southern Siberia between the Yenisei River and the Ob River. According to Abulgazi and Rashideddin the Kazakhs were a very small tribe which expanded after the Mongolian conquest and after frequent mergings with Mongolian clans. This [144] explains why the Kazakhs resemble the Mongols so much. In fact [142] 80 per cent of the anthropological features of the Kazakhs are mongoloid, i.e. a strong and square-built trunk with relatively short legs, wide and round heads; in profile only a slight curvature of the occiput (back part of the head) can be seen; the face is wide and flat, high cheek-bones, and typical mongolian eyelid, the nose is flat, hair and eyes are black or brown, the lower jaw is wide and strongly built.

2. Social organization

a. the khanate

563 175 619 The Kazakh hordes first belonged to the Chagatai Empire and later to the Golden Horde. During the sixteenth century they formed their own Kazakh Khanate.

b. the tribes

563 619 The Kazakhs living in Sinkiang belong mostly to the Orta Dzhuz (middle horde), consisting of the following five main tribes: (1) Atagni, (2) Naiman, (3) Argin, (4) Uvak-Girei and (5) Kipchak.

c. the clans

[614] The clan organization among the Kazakhs is very well preserved.

563 619 614 Known clan names of the Middle Horde are the following: Chakchat, Chardzhid, Turtul, Karaul, Karakisak, Kandzhagali, Achai, Tarakli, Kulchan-Argin, Kundelen, Usun, Tanabuga, Karabalik-Kipchak.

3. Economy

563 233 433 [342] The Kazakhs are still nomads. The rear camels, horses, sheep and goats. In contrast to the Eastern Turks who live in brick and mud houses, they live in felt tents. The Kazakhs are famous horse and camel breeders. Sheep play the most important role as sources of wool and meat. Like the Kirghiz and the Mongols, the Kazakhs have carefully explored, selected and defended summer pastures and protected valleys for the winter time.

563 181 The Kazakhs are very proud and independent. They dislike any political supervision and are known to have avoided tax collectors by crossing the borders to Mongolia or Soviet Russia.

4. Literature

563 538 [173] [212] The Kazakhs have a huge folklore which is being handed down from generation to generation. They still use the Arabic script, but only a small percentage of noblemen and clergy are literate.

5. Religion

563 791 The Kazakhs are Moslems, belonging to the Sunna sect, but they are in no way passionate and ardent believers like, for instance, the Turks of Persia. Their nomadic life obviously does not permit strict observance of the Islamic regulations.

D. The Kirghiz

101 175 563 1. History

Prior to the Communist Revolution the Kirghiz were called Kara-Kirghiz or Burut. When the Kirghiz were driven out of Mongolia by the Kara Khitai (shortly before 924 A.D.), some moved southwest into the areas where they now live.

563 [619] [614] [144] The Kirghiz are subdivided into two wings: Ong-the right one, and Sol-the left one. Like the Kazakhs, the Kirghiz have a very well preserved clan system. They are believed to represent the oldest Turkish tribe. As far as their physical characteristics are concerned, what has been said about the Kazakhs is also true for the Kirghiz; i.e., the Kirghiz also had mixed with Mongol clans at a very early period.

2. Their regulation

[147] [181] [212] [538] The Kirghiz have a reputation for being extremely resistant to rigorous climate, hunger and diseases. They are well known for their wit and sense of humor. Although most are illiterate, their vivid folklore is handed down in every single tent and many Kirghiz tribesmen are able to quote thousands of rhymes from their epic songs.

3. Economy

563 361 233 Their weather-beatend faces show that they live in the mountains. They breed horses, camels, sheep, goats and yaks. When

563 2. Physical characteristics

142 Racially they are described as Europoids of the Dinaric sub-
[144] division. They have long, small faces with prominent and convex noses, and their skulls in most cases show occipital bulges. Their bodies are slender. Their hair is brown or black, but, in a few cases, also blonde. Their eyes are usually brown, but not as dark as the eyes of the neighbouring Kirghiz.

3. History and economic activities

563 The Tajiks have lived in this area for over two thousand years. Their predecessors were the Iranian people who spoke the Saka
[186] language. Between the Tajiks and the Turks an excellent relationship prevails, but there is an old animosity between the Tajiks and the Chinese.

[241] Due partly to their skilled irrigation system, the Tajiks cultivate oats, vegetables and barley with great success.

B. The Russians

The Russians living in Sinkiang can be divided into three groups. The first group consists of those merchants who maintained trade with the cities of Sinkiang for more than a hundred years and who usually lived in Chuguchak, Kuldja, Kashgar and Urumchi. The
[169] second group consists of refugees who fled Russia after 1918 and became technical laborers, chauffeurs, electricians, miners, road
563 constructors and so on. The third group consists of those Russians
648 whom the Soviets sent to Sinkiang for political reasons. They maintained Soviet Consulates in all the major cities of Sinkiang and had a very numerous staff. Soviet propaganda had a remarkable influence between 1920 and 1949. According to recent reports of Turkish refugees, the Russians still have military detachments in Sinkiang.